

History of  
Bingham, Norfolk,  
and its Church of St. Andrew.



Mass

March 19-21

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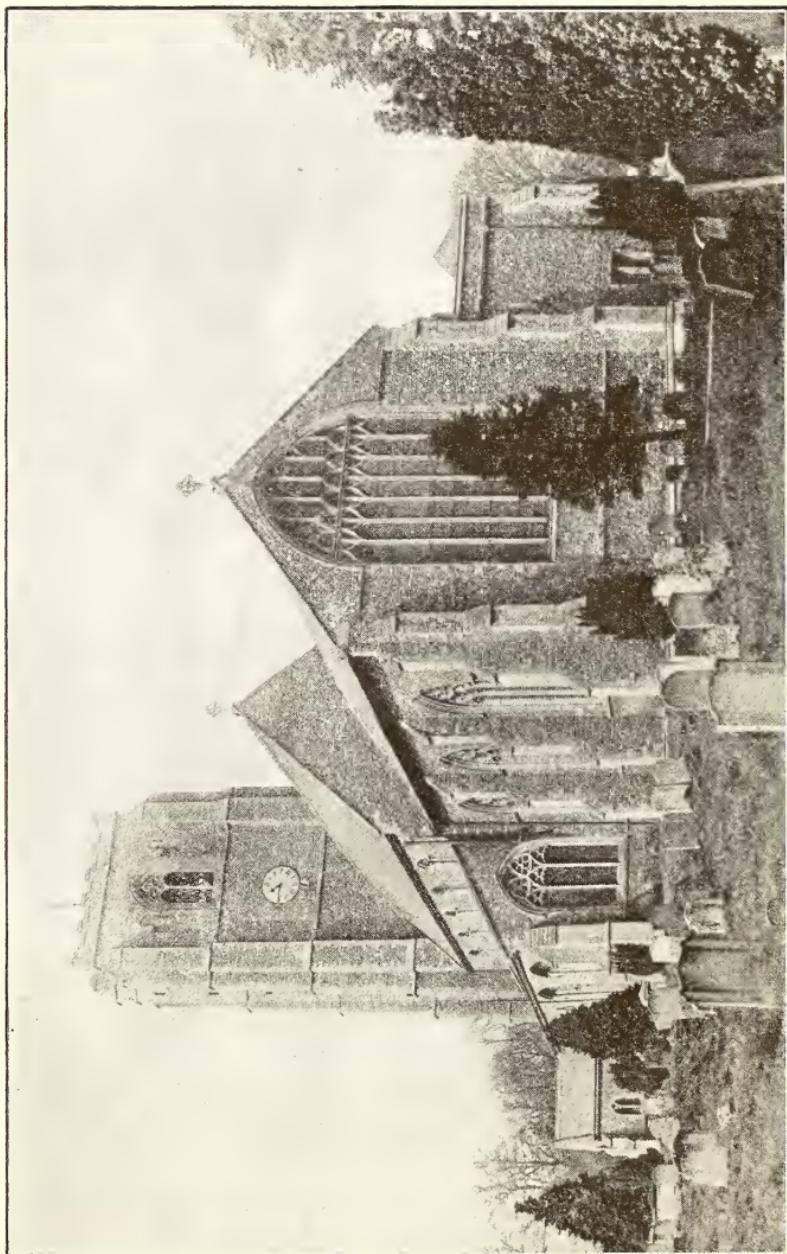


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HINGHAM CHURCH.

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## PREFACE.

IN MEMORY OF GEORGE GORDON WATT, | GORDON  
HIGHLANDERS, KILLED AT WYTSCHAETE,  
TO WHOSE PERSEVERING RESEARCHES THE HISTORY  
OF THE PARISH IS DUE, AND  
REV. JOHN BARHAM JOHNSON, RECTOR OF WELBORNE, TO  
WHOM THE HISTORY OF THE CHURCH IS DUE.

# HISTORY OF HINGHAM,

## NORFOLK.



HINGHAM was originally spelt "Hengham." More than one Saxon name begins with a "Heng," "Hengist," and "Hengwar." May not the name have been one of those syllables—"Heng-warham?" Then, in Norfolk fashion, the second syllable disappeared and it became "Hengham"—the "Ham" or "Town" of the "Hengs." Hengham belonged to King Athelstan, grandson of Alfred the Great, in 925. It then contained sixty hides or carucates of land, a carucate being the amount of land that a team of oxen could plough in one season, usually about sixty acres.

In 1925, then, Hingham will have had a 1,000 years of history behind it. Few were its records for many a year, but we learn this that there were five Manors with their respective Lords of the Manor—St. Andrews, Baconsthorpe, Waters, Wyllbys, and Rothinghall Manors. Some of the lords were well-known men in England. In Edward the Confessor's reign there were 60 villeins, 18 bordars, and 43 socmen. The *villeins* were tenants holding about 30 acres—generally in half-acre strips—scattered over several fields. He had to work two or three days a week on the Lord's Demesne, or Home Farm. He had to pay a fine on the marriage of his daughter, and procure a license if his son

wanted to go to the University or take Holy Orders. Justice was brought to his door by the existence of Manor Courts, and the judgments delivered there were given not by the Lord but by the Manor Court composed of villeins and freemen.

Besides the 60 villeins in Hingham there were 18 bordars in Edward the Confessor's reign, these had risen to 29 when William the Conqueror was king. The Bordars, or Cottars, were holders of about five acres, who were not called upon for more than one day's work a week on the Manor. They were sometimes called Monday's men and had to supply the lord of the manor with eggs or honey.

There were also 48 socmen (or sokemen), these had sunk to 20 in William's reign. They were tenants with fixed rents who were free to alienate their lands and quit the manor. They were freeholders and might sit as judges in the manor court with the lord or his steward.

Every man employed on the manor farm had his office and also a character to live up to.

The bailiff had to see after the ploughs and that the lands for ploughing were properly arranged. He was to be truthful in word and faithful in deed.

The ploughman must be able to repair a broken plough, and must drive the oxen evenly. He must not be melancholy but cheerful, and full of song, that, by his melody and song, the oxen may, in a manner, rejoice in their labour.

The carter must love his horses, not over-burdening them lest they perish from too great a load or labour.

The dairy-maid must be of good repute, keep herself clean and know her business well, how to make cheese, be chaste and honest, neat-handed and also of a saving temper.

The lords of the manor kept a record of their proceedings in their court, in these were recorded alienations of lands, or admissions to lands, copies of which were handed to the tenant to be held by a copy of the Court Roll, so eventually he was called a copyholder. Here debts could be recovered, the scold was presented for annoying her neighbours, the brewer or baker for selling by false measures, a labourer might apply for permission to distrain on his employer's goods for wages unjustly withheld and poachers were fined.

Here is an example of a case before a Manor Court:—  
“Walter of the Moor answer why didst thou enter thy lord's preserve and carry away all manner of fish? How wilt thou acquit thyself or make amends?”

“Sir, for God's sake do not take it ill of me if I tell the truth. The other evening I went along the bank of the pond and saw the fish playing in the water so lovely and bright. I laid down on the bank of the pond and with my hands only took this perch. My wife had laid a bed a whole month and for the craving to taste perch she sent me to the bank of the pond to take one perch only.”

Walter was adjudged by the steward to be “in the lord's mercy,” *i.e.*, guilty. The officers of the court would assess the fine he had to pay.

Some manor courts could hold an assize of bread and beer. Ale tasters were appointed at the court to see that the brewers brewed wholesome ale, which they were not to sell at an excessive price—the same held good of bread. In Henry III.'s reign a baker breaking the assize was liable to be condemned to the pillory, and a knavish brewer to the tumbril. Later this was commuted for a fine in the

manor court. In those days our ancestors knew nothing of tea, coffee, or cocoa, and they had only two meals daily—breakfast at 11 a.m. and supper in the evening.

Here is a specimen breakfast (not, be it observed, at Hingham). “Breakfast for my lord and lady—a loaf of bread in trenchers, two manchetts (thick slices of bread serving as plates) one quart of beer, one quart of wine, half a cheyne of mutton, or else a cheyne of beef.”

“Breakfast for nurcy (nursery), for my lady Margaret and master Ingram Percy—item: a manchett, one quart of beer and three mutton bones boiled.”

In the Domesday Book Hingham is spelt in different ways. Among others it was named Hincham Regis, or King’s Hingham, because it was an ancient Demesne of the Crown—it belonged to the King. This fact conferred many privileges on Hingham men—whose lot was superior to their neighbours. Hingham men had the same service to perform as others in ordinary manors, but the outstanding feature which characterized their work was that it was rendered to the King, and not to a local Lord of the Manor. Hingham men were the King’s men, and as such their tenure was more secure. Justice was theirs in the King’s Courts, not in the ordinary Manor Court. They were exempt from giving service outside their own manor and from many forms of taxation, but were liable to a special tax called talliage. They were not liable to serve on juries outside their own manor, and were not called on to contribute to repair of bridges, and were free of tolls. In 1396 the men of Hingham were discharged from paying toll by virtue of the fact that they were tenants of ancient demesne. This was a confirmation of their former privileges.

Although Hingham passed from direct control of the Crown in the early years of the 13th century it still remained an ancient demesne, and so retained many of the advantages belonging to Crown lands. In 1414 a writ, under the Great Seal of King Henry V., obtained by Sir Thomas Lord Morley, lord of Hingham manor, was directed to the Mayor, Sheriff, and other officers of Norwich, informing them that Hingham was ancient demesne, and that the tenants thereof were exempted from toll in all England, and commanding them not to demand toll of any of the said tenants for any goods bought and sold in their city, nor to disturb any of them on that account. These privileges were again confirmed in 1610 when a charter was granted to Hingham, under the Great Seal of King James I. Finally, a writ was issued by Queen Anne, in 1703 in which we read of our Manor of Hingham which is, from ancient times, a lordship of the Crown of England.

St. Andrew's Manor, in 1198, was granted by Ralf Fitz Robert to Ralf Fitz Ralf and William, son of Adam de Hengham. A few years after we find Sir Andrew de Hengham in possession. His son, Sir Ralph de Hengham, was born at Hingham in 1240, in Henry III.'s reign, and became a famous lawyer. In 1274 he became Chief Justice of England, and was Chief Commissioner for the Government of the Kingdom during the absence of Edward I. in the Holy Land. In 1280 he was made Prebendary of St. Paul's. In 1282 he was summoned by the King to Salop to advise on Welsh affairs. Edward summoned Llewellyn, Prince of Wales, to do him homage. Llewellyn asked that the King's brother, Edmund of Lancaster, and the Justiciar, Ralph de Hengham, might be hostages for

his safety. This was refused. (Had Ralph anything to do with the Statute of Mortmain, issued in this reign?)

About this time (date uncertain) he was turned out of office. It appears from the year book of King Richard III. that he was fined 800 marks (about £5,000 now), and that his offence was nothing more serious than altering an entry in order to mitigate a fine inflicted on a poor suitor. Sir Edward Coke says the fine was applied to building a tower in Palace Yard, opposite the entrance to Westminster Hall, furnished with a clock that struck the hours, so that they could be heard within the Hall. Milan claims the first public clock in Europe, erected in the belfry of St. Eustachio. But twenty-five years before the Milan clock was erected the hours were boomed across Westminster by a clock in a specially built tower standing within a stone's throw of the site now occupied by Big Ben, and it was provided by a fine paid by a Hingham man. In after years a dial was inserted in the tower with the motto:—*Discite Justiciar Moniti.* Was this a veiled reference to Sir Ralph de Hengham's fine? It is pleasant to learn that de Hengham was re-instated, being made Chief Justice of Common Pleas in 1308, and, dying that year, was buried under a niche in the wall of the North Aisle of St. Paul's, with this inscription.—

*“Per versus grotet nos. Anglorunc quod facet hic flos,  
Legum qui tula dictavit vera statuta,  
Ex Hengham dictus Radulphus in Benedictus.”*

“These verses show that here lies the flower of Englishmen,  
The blessed man named Ralph de Hengham,  
Who set down the firm true statutes of the laws.”

Some eight years after Sir Ralph died, Remigius de Hethersett and Margery (his wife), he being the only brother of Sir Simon de Hethersett, one of the King's Justices, came to Hingham, and was its Rector from 1316 to 1359. That period included a large part of the reigns of Edward II. and Edward III. During the earlier part of this period there was war with Scotland. The Battle of Bannockburn was fought in 1314. During the latter part of the period there was war with France, closing with the Battle of Crecy. It was a time when Norman and Saxon became one English Nation and spoke the English tongue when Chaucer wrote the "Canterbury Tales," when Flemish weavers settled in Norfolk, and the wealth of England grew with the wool trade. To this day the Chancellor sits on the wool sack in the House of Lords, a symbol of the wealth of England. Then it was that Remigius began to build our noble Church, probably on the site of a much older one. How far he planned it, or to what extent he depended on the builders' guilds, which then existed, we have no means of determining.

It is disappointing to be able to learn so little more about Remigius de Hethersett. He was well known in the County, being Feoffee (or Trustee) for many of the best families. In 1330 he held a small manor in Hingham, and the office of Notary was conferred upon him in 1349. Curiously enough some of his debts are recorded. In 1325 he acknowledged that he owed £40 to Augustin le Waley, in 1331 he owed £100 to the Abbot of Waltham Holy Cross, and in 1330 30 marks to Nicholas de Stamford, clerk, and Peter de Swynbourne, chaplain. Were these sums borrowed to build St. Andrew's Church with? No one knows.

All we can say is that our noble Church, “a splendid poem in stone,” as Ruskin would call it, owes its existence to this old Rector of Hingham. “*Si monumentum quaris circumspice.*” “If you would see his monument look around you,” might be said of Remigius, as one notes and admires the proportions of the Church he built.

We must now go back more than a 100 years to note the history of the Marshalls and the Morleys, who lived in Hingham nearly 300 years.

In a meadow near the Semere can be seen the moat which surrounded the house, and grassy mounds which mark the foundations of its wall. In 1202 John le Marshall became Lord of Hingham Manor. It came about in this way. King Stephen in 1138 let Hingham, to farm, to Henry de Rye, grandson of Hubert de Rye, who came over with William the Conqueror, and the town became the head of the Barony of Rye. After the death of Henry de Rye, Hubert de Rye held the Barony, and Hugh Gournay the Manor (now called Gurney's Manor). Richard the I. had fortified Castle Gailliard, on the River Seine, in France, and appointed Hugh Gournay captain. He defended the castle for six months against Philip, King of France, doing him daily damage. But at last he surrendered the castle to the French; secretly in the middle of the night admitting French soldiers into the castle; upon this in 1202, he was proclaimed a traitor, and all his revenues in England were seized by the King, and granted the same year to John le Marshall, who married Alice, daughter and cousin of Hubert de Rye. He, in 1204 gave the king three palfreys to have the livery of the land and advowsons, which had belonged to Hugh Gournay. In

1207 he was appointed Marshal of Ireland, and in 1210 had a further confirmation of the Manor of Hingham and hundred of Forehoe.

In 1215 John Marshall was Sheriff of Norfolk and Suffolk, and had the custody of Norwich Castle. This was the year when the Barons, headed by the Archbishop of Canterbury, compelled King John to sign the Magna Charta or the Great Charta, a solemn engagement between the king, the Barons, the Church, and the people that each shall respect the rights of the other. In it comes the famous sentence "the English Church shall be free."

In 1272 Richard de Felmingham was instituted as Rector of Hingham, and John de Kirkebi, Bishop of Ely, presented the Glebe, amounting to 20 acres, to Hingham Rectory. Since this Glebe lay to the West of the Church, it must be the same land which is now the Glebe, except the piece of ground on which the Rectory stands, which was probably given many years before.

In 1286 the value of Hingham Manor, with the hundred of Forehoe, was £100 (equal to about £2,000 now), and belonging to it View of Frank Pledge, assize of bread and ale, liberty of free warren, and a common gallows. View of Frank Pledge, meant that the Court Leet, or Manor Court, had power to view the Freemen within its jurisdiction, who, from the age of twelve years, were all mutually pledged for the good behaviour of each other.

Again our history has to make a jump to 1300 when we come to a famous soldier and admiral, Sir Robert de Morley, who married Hawyse, daughter of William le Marshall, and in right of his wife, claimed the Marshalship of Ireland.

In 1317 he was summoned to Parliament and joined the

Earl of Lancaster, in opposition to King Edward II.'s favourite, Piers Gaveston. In 1332 he was ordered to Scotland by King Edward III., and probably took part in the battle of Halidon Hill. In 1338 he was commissioned to guard Yarmouth from the French, and then was appointed Admiral of the Fleet. In 1340 he commanded an English Fleet of 240 ships, conveying King Edward on an intended invasion of France. A French Fleet of 400 ships assembled to oppose the King. The French had chained their ships in three lines. The Admiral ordered his Fleet to pretend to fly. The French Fleet cast off their chains and followed them. Then the English Fleet turned, the English archers swept their decks, vessel after vessel was boarded, and was finally defeated with a loss of 230 ships and 30,000 men. England was thereby freed from any rivalry at sea, and the mastery of the English Channel was given her for centuries; and a Hingham man was Admiral of the Fleet.\* Shortly after this Robert de Morley turned soldier again, and was sent into Brittany with Walter de Manny, John Bardolf, John Tiptoft, and others, who being men of forethought had the wages for themselves, and their men at arms, paid at the Exchequer before they set sail. At the end of the year, the king ordered him to repair to him, at Newcastle, with 40 men at arms, to hinder the Scots from invading England. In 1346 the king sent him a particular summons to transport himself and all the men he could raise, and not staying for the shipping of his horses, to repair immediately to him, then besieging Calais, fearing lest the French king should raise the siege. He took part this year in the battle of Crecy. In 1355 he was

\*This was named the Battle of Sluys.

made Constable of the Tower of London, and after returning to France in 1359 he died in 1360.

Sir Robert de Morley's grandson, Thomas, was born before his grandfather died. He, too, became a great soldier, for we find that he became Captain-General of all the English forces in France.

In 1381 he was summoned to Parliament. King Richard II. was then a boy of fourteen. Just then Wycliffe's teaching was making Englishmen discontented with the usurpation of the Pope, and also a tax raised to carry war on in France was most unpopular, consequently a rebellion broke out known as Wat Tyler's rebellion. One great request was that villenage should be abolished. The King acted with courage and wisdom and granted their request. The Barons and Knights, Sir T. Morley among them, objected. It proved, however, the death knell of villenage, with its semi-serfdom to the Lord of the Manor. Instead Manors were leased for a given rent (called *feorm* from the Latin *feorma*), and to this we owe the words farm and farmer. Leasehold farms were rented at four pence an acre. Soon after this a French force landed in Scotland, an alliance having been made with the Scots. To meet this invasion the King took a large army to Scotland, and summoned Sir Thomas to meet him at Newcastle in 1384, completely armed, with the whole service due from him. This expedition apparently ended without fighting, and the King shortly afterwards made peace with France.

In 1392 another Thomas Morley was born. He became Baron of Rye, Marshal of Ireland and Lord of Hingham Manor. He married Isabel, daughter of Michael de la Pole, whom the King had made his Prime Minister, and given

him the title of Earl of Suffolk. In 1414, when he was twenty-two, he was retained to serve King Henry V. in France. On May 23rd he was at Dover with ten men at arms and thirty archers on horseback. He was to be paid a quarter's wages down in English gold by the Treasurer for War. Probably he took part, with other Norfolk men, in the Battle of Agincourt. In France he evidently stayed some time for on May 1st, 1420, he covenanted with the King to have all the prisoners he and his men could take *except* kings, princes, and great captains of royal blood. Dying in 1435 he was buried in the Chancel of Hingham Church. His widow, Isabel, lived till 1460 in St. Peter's Mancroft, Norwich, and then was buried by the side of her husband in the fine tomb still standing on the North side of the Chancel. Fifteen of her tenants carried fifteen torches before her, and five poor women in black carried each a taper of two pounds weight. Robert, their son, died in 1440, leaving a daughter, Eleanor, who married William, the younger son of Lord Lovell, of Tichmarsh, who took the title of Lord Morley. Their son, Henry Lovell, Lord Morley, married Elizabeth, daughter of Michael de la Pole. He was sent by King Henry VII., in 1489, to France to assist the Duchess of Brittany against Charles VIII. of France. He crossed to Calais at the head of 1,000 archers, at Calais he picked up another 1,000 archers, and marched to Dixmude. By this time artillery had begun to take part in war. The archers were ordered, when they saw the guns about to be fired, to throw themselves flat on the ground. Their leader, Lord Morley, sat still on his horse and was killed. With him the Morley family died out.

The Morley monument in the Chancel, to the careful

observer, shows two lions rampant, that is, apparently standing on their hind legs, one of the lions has a crown on its head, the other has two tails. They are the arms of the Morley family and thereby hangs the tale of a celebrated trial. In mediæval days every knightly family regarded its family arms as of the gravest importance. A knight might choose some device for his coat of arms, but no two families were allowed the same. In 1395 Sir John Lovell declared that the lions rampant on the Morley family coat of arms belonged to him, as heir of Lord Brunell and not to Sir Thomas Morley. Sir Thomas pleaded that the arms belonged to his ancestors from the Norman conquest. The case was brought before a Court of Chivalry at Calais.

Sir Walter Blent, Knight, was Lovell's first witness, who swore positively that the arms belonged to the Lords Brunell and their heirs, that he remembered Sir M. Brunell challenged them from Sir R. de Morley at the siege of Calais, in the Church of St. Peter, when King Edward III. took the matter into his hands, and the arms were adjudged to Sir R. Morley only, for life.

Sir Ralph de Theyne, aged 47 years, swore that he was present at the great inroad towards Orleans by Edward III., when Sir R. Morley at his death, ordered his banner to be delivered to the heirs of Lord Brunell.

John Moleham, Esq., aged 70 years, having borne arms 44 years, swore the same, and that as clerk for the Court of Chivalry, he was present when Sir N. Brunell petitioned the constable for the arms. He also produced several old shields, banners, and paintings on the walls, and glass from the Conventional Church of Friars' Austins, under Candish near Oxford, belonging to Sir P. Brunell, who was buried

there. Sir Thomas Blount, the elder of Oxfordshire, aged 64 years having borne arms 50 years in England, France, and Scotland, swore to the right of the arms of Brunell, and says he was with King Edward III. at the battle of La Hooge, where he heard that a Lord Brunell challenged the arms of Sir Robert Morley, then being in a coat of those arms. There were several other challenges, but the King, considering the mischief that might arise, commanded that all challenges should cease till he should come to a place where they might be settled. After the battle of Cressy, the King came to besiege Calais. Sir Thomas Blount was wounded in the knee and forced to keep to his bed in his tent, Sir Thomas West came and told him that the arms were adjudged by the King's command to Sir R. Morley for life only, the remainder to Lord Brunell's heirs.

The defendant, on the other side, produced divers plans, deeds, etc., with the seals of a lion rampant on a shield, affixt to it, and in particular, the deed of Sir Matthew de Morley, but none of them had a crown upon the lion's head, and it is certain that the most ancient arms of Morley are a lion rampant, sometimes double tailed, and these were the arms of Roger de Cressi, assumed by the Morleys; but notwithstanding this, the Morleys, having used them so long and without claim, at the death of Sir Robert, according to the judgment at Calais, Sir Thomas and his generation ever after used the arms contended for, and the Brunells generally used the same with a slight difference in the Bordine.

So, to-day, one sees on the Monument two lions, one with a crown on its head and one without.

We now turn from the history of the great families of

Hingham to a series of minor events extending over many years.

On July 24th, 1472, the Hart Inn, together with an enclosed field, called Ronhagh, and an alder bed in Hardingham, was sold for 18 marks (about £180 in present money), by John North, of Hingham, to Robert Salus, Robert Marchdale, and William Neil. This was in Edward IV's reign. Probably this was an old inn at the time of this transaction. Its present name—the White Hart—is said to be a relic of the War of the Roses. The Hart then became the White Hart and the Lion the Red Lion in compliance with the opinions of their respective patrons, the one set belonging to the White Rose Party, and the other belonging to the Red Rose Party.

In 1506 John Pyshode, Alderman of Norwich, ordered by will that a cross of freestone should be set up at the cross-way in the field of Hingham wood.

In 1509, Richard Heyhoe, of Hingham (buried in the Church), left three and a half acres of land for an obite yearly, the overplus for the repairing of the Church. Also he left land to the Guild of St. Peter upon condition that they maintain the almshouses in the Churchyard.

In 1511, Alice, Lady Morley, widow of Sir Wm. Parker Lord Morley, married Sir Edward Howard, the second son of Thomas, the Duke of Norfolk, and Admiral of England, who was killed before Brest, April 25th, 1513.

She died in 1618, and left £26 13s. 4d. for a memorial to be erected over her grave in the Chancel. As her body was removed to Hallingbury, in Essex, the memorial, probably, was never erected.

In 1556—Queen Mary's reign—we have the melancholy

record that William Carman, of Hingham, was burned to death at the stake in Norwich. He shared this fate for his religious opinions in common with Cranmer, Archbishop of Canterbury, Bishop Latimer, and some 300 others, who refused to bow before the dogmas of the Pope of Rome. It was an age when toleration in religion was unknown. Queen Mary was a fierce fanatic. She hoped to bend by fear the stubborn wills of Englishmen to yield to the Roman obedience. By burning William Carman of Hingham, and others, she only succeeded in destroying all hope of Papal power ever becoming dominant in England. In 1599, we have a very different record, turning from grave to gay, a certain William Kemp travelled from London to Norwich dancing a Morris Dance all the way. When he arrived in Norfolk, village after village begged him to pass through them, and crowds of people accompanied him. Attleborough and Hingham apparently competed for his presence and Hingham won, owing it is said, to the badness of the roads through Attleborough.

We now come to the events which led to the emigration from Hingham, and eventually, to the birth of Abraham Lincoln—the great President of the United States of America. It was in the reign of Charles I. The persecutions under Queen Mary had led to the growth of Puritanism. There were three ways of regarding the Christian Church. First, the Roman Catholic way, which said outward organisation and ceremony is all important. Second, the Puritans, who said outward forms are useless, the inward spirit is everything. Third, the Church of England, who said outward forms are useful so far as they express the inward spirit. All three believed their own view to be right

and others wrong. All three, when they had the power, tried to suppress the other two. Toleration was unknown. In turn Roman Catholics, Puritans, and Church of England were suppressed. In turn many of them emigrated to America—the Roman Catholics to Maryland, the Puritans to Massachusetts, the Church of England to Virginia.

A great many Puritans resided in and around Hingham. They were not at that time a separate body from the Church of England. One of them, Robert Peck, was Rector of Hingham. The way in which he, and others, showed what they felt was by holding conventicles. These were prayer meetings in private houses. Such a meeting to-day would be considered an excellent thing. In those days they were new and regarded with suspicion, as probably mixed up with politics, and therefore to be suppressed. R. Peck also refused to attend the Synods of the Church, he was therefore regarded as a dangerous man. Nor was this all, since the Reformation, the Holy Table had been removed from the East end of the Church and placed facing south, under the Chancel arch. The altar rails had been, not by Peck's orders, but possibly with his approval, chopped up and thrown into the Parson's Pit, just opposite the west end. For these three things R. Peck was cited to appear before the Chancellor's Court. As a clergyman of the Church of England, Peck was wrong as regards the last two matters. As regards holding prayer meetings, he was right. However, instead of appearing before the Court, he left Hingham. Luke Skippon, another clergyman, was put in to carry on the services of the Church. Many of the parishioners had, by this time, crossed the Atlantic, following the first emigrants who left England in the "Mayflower." They

followed the dictates of conscience and that desire for liberty which is one the strongest feelings within the human heart.

Arriving in Massachusetts they founded, on the shores of the ocean they had crossed, a new Hingham. An Englishman, it is said, carries his home wherever he goes, so they united their new home with memories of the old home in Norfolk, by giving it the name of Hingham. Here was built, we believe, the first place of worship in the United States, and to Hingham, Mass., R. Peck emigrated and became their pastor for some 10 years. Then the emigrant learnt that Cromwell was in power, that Charles I. and Archbishop Laud were in prison, that the Church of England was being suppressed, just as the Puritans had been suppressed, so he set sail for England, and came back to Norfolk. He found that a clergyman named Dey had been made Rector, so, with the aid of his political friends, he turned out Dey and resumed his position as Rector of Hingham. At this time anyone found using the Prayer Book was fined £5, and Puritan politicians treated the Church of England with the same intolerance that Church of England politicians had treated them. Here R. Peck lived and here he died before the death of Cromwell brought the Puritan regime to an end. The story of Rev. R. Peck has been briefly told, as it throws light upon the reasons why so many of our Norfolk people emigrated in those days, though, unlike Peck they did not return, but built up the foundation of that virile race—our American kinsfolk across the sea—who in these days, when they saw that once again liberty was at stake, flung their thousands into the blood-stained battlefields of France, and helped the old motherland at last to win the day.

We see now how God's providence over-ruled the mistakes of Bishops like Wren, and ministers like Peck, and out of their very intolerance manufactured the sterling virtues of steadfastness and resolution which made the Anglo-Saxon race.

Rev. Robert Peck was not, however, the first minister in New Hingham, but Rev. Peter Hobart, originally born in Old Hingham in 1609. He must have been a beautiful character. As a boy he was very industrious, walking several miles each morning to a neighbouring grammar school. Then he went to school at Lynn, and lastly to Magdalen College, Cambridge. Finally he sailed for New England, in 1635, with his wife and children, and with his parents and others, settled at Barecove, which was in September, 1635, named Hingham. Here, for many years, he acted as their faithful Pastor. Always a great student, till old age, he studied standing. He also apparently acted as physician without pay. He kept for years a record of births, baptisms, marriages, and deaths. From these records it is evident that he attended the births in the capacity of physician. In extreme old age, when nearly blind he would spend much of his time singing the Psalms. He finally died in 1679.

We owe to the research of two American gentlemen, Messrs. Lea and Hutchinson, the connection of President Abraham Lincoln's family with Hingham. Norwich claimed Lincoln's ancestor, but though Samuel Lincoln started on his journey to America from Norwich, it has been clearly proved that he originally belonged to Hingham. Samuel Lincoln was apprenticed as a boy to a weaver in Norwich named Francis Lawes. He was baptised in

Hingham Parish Church, August 24th, 1622. A shipping list gives the list of the John and Dorothy of Ipswich, William Andrews, master; passengers: Francis Lawes, Liddia his wife, one child Mary, and two servants, Samuel Lincoln and Anne Smith; sailed April 8th, 1637, and reached Boston, June 20th. Two brothers had preceded him, Thomas and Daniel. These two brothers he must have rejoined in Mass., U.S.A. Samuel's father was Edward Lincoln, his grandfather Richard Lincoln, his great-grandfather Robert Lincoln, on the other hand President Abraham Lincoln was the great-great-great-grandson of Samuel Lincoln. The Lincoln family had evidently lived in Hingham for a good many generations, and the fact that Richard Lincoln was buried in the middle aisle of Hingham Church shew that he belonged to what is called the class of gentry. How was it then that Samuel emigrated as an apprentice and a servant? This has been cleared up by the discovery of a Chancery Suit. Old Richard Lincoln, Samuel's grandfather, died possessed of a very respectable estate, possessing land both in Hingham and Swanton Morley. But he married four times. Edward was the son of his first wife, Elizabeth Remching of Carbrooke. A sister of hers married John Kett of Wymondham, well known as the Leader of Kett's Rebellion. Richard Lincoln's fourth wife, who was originally a Bird of Great Witchingham, persuaded her husband in his old age to make a will in favour of her and her children, entirely passing over Edward Lincoln the son of his first wife. The result of this was a Chancery Suit. The issue of which was a certain amount of land went to Edward, but all personal property and some land in Hingham and Swanton Morley

went to Anne's, the fourth wife's children. Edward apparently died a poor man, leaving, unknown to himself, a legacy to America of Thomas, Daniel, and Samuel Lincoln who settled in New England. A brief record like this allows only of a bare sketch of the Lincolns in America. The grandfather of the President was named Abraham. He moved into the wilds of Kentucky. One morning as he went to his work in the fields, he was shot dead by an Indian from an ambush in the forest. His two boys fled leaving Thomas, then five years old, by his father's side. Mordecai ran back to the cabin, seized his father rifle and shot the Indian dead, just as he was about to carry off Thomas. Thomas married Nancy Hanks, June 12th, 1806, who was the mother of the first American President, Abraham Lincoln. Thomas had been rather badly treated by his two elder brothers, and when he grew up became a carpenter by trade. By the time he was 25 he had sufficient energy and thrift to buy a farm. This farm he occupied in 1808, and there at a place called Buffalo, was born on February 12th, 1809, the second child, Abraham Lincoln, the greatest figure in American History, who as President steered the Northern States of America safely through the storm of civil war. Probably that hard Indiana pioneer life in which he was brought up, proved the stern school in which he was trained to meet all after difficulties with shrewd, inflexible, and humorous wisdom. His mother died when he was only 9 years old, but to the end of his days he never forgot the debt he owed her. No more touching tribute to a mother's memory was ever written than his, "All that I am or hope to be I owe to my angel mother. Blessings on her memory."

The Parish records, after the first half of the 17th Century are brief and relate mostly to the weather and prices. They may not, however, be without interest, so we record some of them here.

1664. The Nave of the Church was re-roofed.
1681. This year began a drought about the middle of March, and continued till the beginning of July, by reason of which we had little or no hay, so that it was sold for great prices. But in July it pleased God to send rain so as we had in the town a good crop of all grain, beyond hope or expectation; so when we feared a famine we had a great plenty, and the want of hay was supplied by the saving of turnips.
1682. This year in April fell so much rain which continued till about the middle of May, that we could not sow barley, so that men did not in this Town make an end of sowing till 28th of May. Notwithstanding, the crop was indifferent good.
1683. Upon the 27th of September it was so great a frost as the ice would bear a goose, and it did snow by the space of 6 or 7 hours very fast in the afternoon, so as the like was never known by any of us in these parts, and in the beginning of December it began to freeze and so continued till the middle of February, with little intermission.
1684. This year was a great drought which began about the middle of April, and continued till the middle of August, betwixt which times was very little rain, so that there was a very small crop of hay and summer corn.

1685. Hay sold this Spring at 2/6 per cwt. ; beef at 4/- per stone ; cheese at 6d. per lb. ; and bacon at 6d. per lb. This year was a great drought in summer, but a mild winter, so hay was not above 2/- per cwt., and the best 2/6.

1688. Mr. Thomas Heyhoe, of Hingham, gave to the Church a salver worth £8.

This year, upon the 29th of August, about the hours of 12 and 1 of the clock in the afternoon, there happened a sad and lamentable fire on the north-west of the Tower, which in the space of 5 or 6 hours consumed the greatest part of the north side of the town, the loss in houses and goods being computed to amount to about £4,000.

1701. This year the 6th bell was cast at St. Edmund Bury. Its weight was 24 cwt. and 16 lbs. ; Stephen Baldwin and Edmund Alldon, Churchwardens. It was split December 3rd, 1702. It was again cast 1707, its weight being then 22 cwt. and 18 lbs. ; Robert Barker and Wm. Cooper, Churchwardens.

1706. Mrs. Anne Wright, of Hingham, gave a silver chalice worth £6 10s. Od. to the Church.

1708. Thomas Heyhoe, of Hingham, gave 35/- yearly in land, the Minister to have 10/- (out of which the Clerk is to have 1/-), on condition that he preaches a sermon on St. Thomas' Day, the remainder to be distributed to the poor in bread.

1712. The old communion cup, dated 1537, was melted down and made into a cover for the chalice presented by Mrs. Anne Wright.

1719. The Stocks were mended.

1724. (Extract from the Churchwardens' Accounts). For charges when we went the bounds of the Parish, £3 2s. 6d.; paid to W. Brunton for catching birds, £1; to Wm. Burgany for dog whipping, £1; paid for 2 foxes and 197 hedgehogs, 18/5; In 1746 the following prices are given:—coal 2d. per peck; flour 1/4 per stone; beer 3d. a quart; claret 9d. a pint; wheat 3/9 a bushel.

1727. This year the Rev. Mr. John Watson, Rector of the Parish, after 43 years service, departed this life October 11th, aged 85 years, and John Hammond, the Clerk of the Parish, aged 76 years, after 40 years service, also departed this life on the 11th of October. Both were carried into the Church together to be interred.

1742. 1st and 2nd bells cast by Thomas Newman, of Norwich. The 2nd bell was added completing the ring of 8 bells; Benjamin Curby and Taylor Cooper, Churchwardens.

## ENGLAND AND AMERICA.

*Interesting Presentation at Hingham, August 11th, 1913*

*Norfolk Emigrants as Settlement Founders.*

*Interchange of Courtesies.*

 HINGHAM, one of Norfolk's picturesque villages, was en fête on Monday, when the bond of friendly relationship and affection with Hingham, Massachusetts, was more firmly established by an interchange of courtesies of more or less an historical character. Some time ago an ancient stone, standing by the side of what was formerly a blacksmith's shop at Hingham, Norfolk, and which in days gone by was used by equestrians as a means for mounting their steeds, was removed from its setting and forwarded to the daughter town in the United States, where it now occupies an honoured place, together with an inscription tablet, in commemoration of those who emigrated from old Hingham in the early part of the 17th century, and established a colony there. Although of practically no intrinsic value, the significance of the gift evidences the affection and reverence existing between the two towns. The American Hingham was not slow to reciprocate this kindly interchange of courtesy and friendly association, and, after diligent searching far and wide, a similar stone, of granite,

and weighing about half a ton, was discovered and despatched to the mother town. At present the stone is a rough boulder, but the expressed wish of our American cousins is that it shall be inscribed, and, if possible, replace the old stone.

It was the formal presentation of this stone that occupied the attention of Old Hingham on Monday. The bells in the church tower rang out a merry peal, the Attleborough Town Band, was in attendance, and played English and American airs. Boy Scouts and members of the Church Lads' Brigade were also present, and from every position of vantage flags and bunting were displayed. The ceremony was performed on the open space in front of the Post Office. The centre of attraction, of course, was the stone, placed upon a blue draped lorry. Overhead the Stars and Stripes and the Union Jack waved side by side in the breeze, and connecting them were the white-lettered mottoes, on a red background: "Old Hingham shakes hands with New Hingham," and "1637—Welcome—1913."

The Rector (the Rev. A. C. W. Upcher) presided, and was supported by the Hon. Isaac Sprague and the Rev. Louis C. Cornish (the deputation from New Hingham), who were accompanied by Mrs. Sprague, Mrs. Cornish, and Mr. Isaac Sprague, jun. Addresses were given by Rev. L. Cornish and Hon. Isaac Sprague.



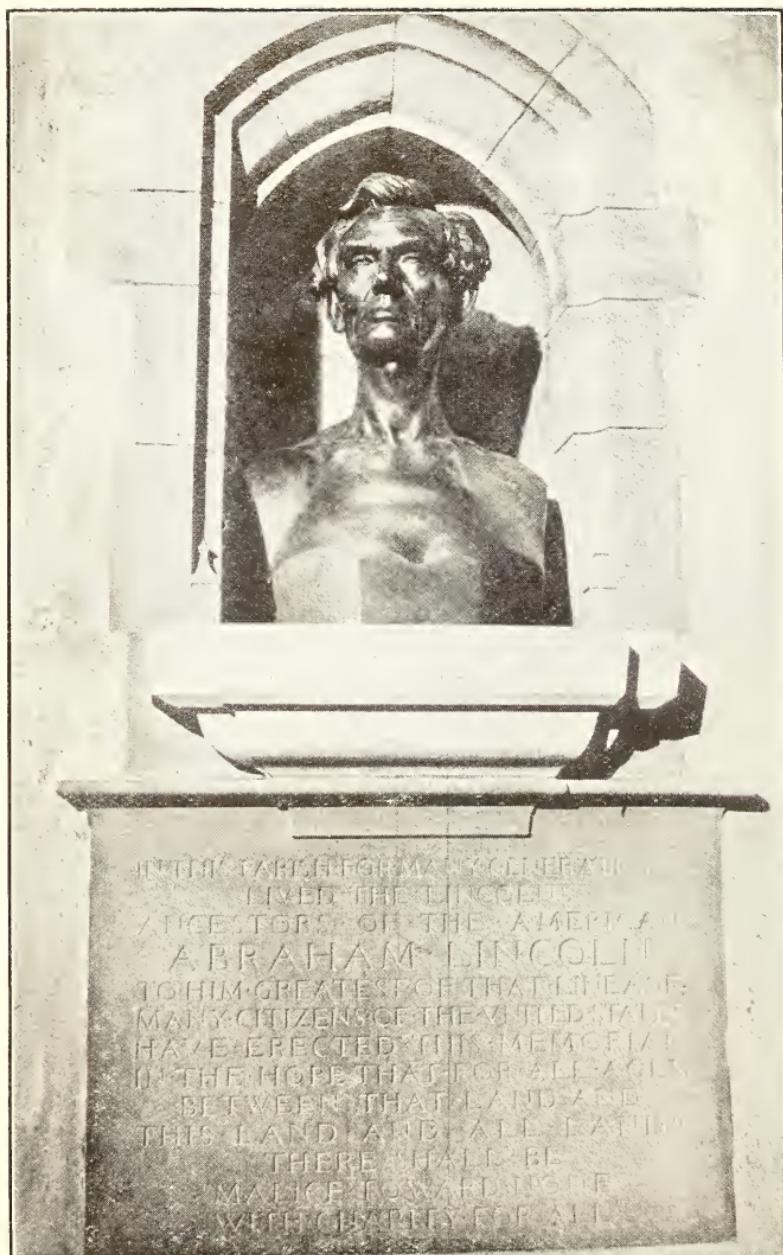


Photo: Central Press. THE LINCOLN BUST—  
UNVEILED OCTOBER 15TH, 1919.

## BUST UNVEILED IN HINGHAM CHURCH,

On October 15th, 1919.

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**H**THE American Ambassador, Mr. John Davis, visited Hingham, and was the leading participant in a well-organised ceremonial rendered to the honour of Abraham Lincoln. Many citizens of the United States had combined to erect in the parish church a bronze bust of the famous Liberator President. Vigorous and appealing as a work of art, it occupies a niche on the north wall of the nave, and underneath is a stone bearing in white lettering the following inscription:—

“In this parish for many generations lived the Lincolns, ancestors of Abraham Lincoln, to whom, greatest of that lineage, many citizens of the United States have erected this memorial in the hope that for all ages, between that land and this land and all lands, there shall be malice toward none with charity for all.”

The Ambassador, in company with Mrs. Davis, had been the guest overnight of the Earl and Countess of Albemarle at Quidenham, whence they arrived by motor-car at Hingham Rectory shortly before noon. They found themselves at once in an atmosphere of the most obvious rejoicing. The bells of the fine old church of the parish were pealing merrily. Bunting was freely displayed, with the Stars and Stripes prominent amongst it. The Boy Scouts and the

Girl Guides had been mobilised for guard of honour purposes. The school children were out in procession, carrying hundreds of little flags conferring more prominence on the Stars and Stripes, and motor car parties were arriving from all ends of the county. Among the more prominent personages in the assembly were the Lord Lieutenant of the County (the Earl of Leicester), the High Sheriff (Mr. F. H. Barclay), the Bishop of the Diocese (Dr. Bertram Pollock), the Lord Mayor of Norwich (Sir George Chamberlin), the Dean of Norwich (Dr. Willink), the Chairman of the County Council (Mr. J. Sancroft Holmes), and of course the Rector and Rural Dean of Hingham (Canon A. C. W. Upcher), who was chairman of the Reception Committee.

The unveiling ceremony, performed by the Ambassador, was made an incident of a beautifully rendered service in Church, where the Bishop pronounced the dedicatory prayer, and preached a short sermon. The band of the 1st Norfolk Battalion lent support to the singing, and played the British National Anthem, followed towards the close of the service by "The Star Spangled Banner." The lesson, read by Archdeacon Mac Dermott, was the 44th chapter of Ecclesiasticus.

The Bishop took for his text Habakkuk II., 3-4:—"The vision is yet for the appointed time. Though it tarry wait for it; the just shall live by his faith or in his faithfulness."

Having unveiled the Bust, which was done immediately after the singing of the hymn, "All people that on earth do dwell," the Ambassador, speaking from a small dais erected for him in the north aisle, delivered an address. He said: "The whole earth is the sepulchre of famous men; and

their story is not graven only on stone over their native earth, but lives on far away, without visible symbol woven into the stuff of other men's lives." The stately words of the great Athenian echo down through the centuries. They come to us unbidden to-day when we meet to unveil the sculptured presentment of a great and famous man. His native earth lies far away across the seas and mountains, and his body is sepulchred in the valley of the Mississippi, at the capital of the state in whose citizenship he was enrolled, but the inspiration of his life and labours extends around the globe, and this is but one of many monuments which testify to the universality of his influence. The features upon which we gaze are so well-known that they would be recognised throughout the civilised world, but there is a local significance in this ceremony which must not be overlooked. It was from this village that his progenitors set out almost 300 years ago to taste the great adventure of the New World, and to join with those bold and hardy pioneers who were carving a new home out of the trans-Atlantic wilderness. Samuel Lincoln, the Norfolk weaver, left Hingham, according to tradition, in the year 1637; Abraham Lincoln, his remote descendant, returns to-day in this memorial. It would be quite useless, if indeed it were not impossible, to attempt to trace from the one man to the other those qualities which shone at last in such enduring splendour. Those who puzzle over the mysterious laws of heredity pursue a trackless path. But whether to an Englishman or to an American there is cause for pride in the fact that this stock finally brought forth that rare and precious thing which men call genius. You will not expect me at this time to repeat the familiar

story of Lincoln's career, unsurpassed in its contrasts of penury and power, of insignificance and fame, of utter failure and sweeping success, of final victory and swift martyrdom. The tale of the boy born in a remote cabin who grew to be the leader of his people and the peer of kings; of the illiterate frontiersman who became one of the greatest masters that the English tongue has known; of the village lawyer whom history acclaims as the saviour of the union and the emancipator of the slaves has filled countless volumes and been the theme of tongues more eloquent than mine. In this place and to this audience I offer no apology for saying that it has never been better told than by an Englishman, Lord Charnwood; and that no summary of his character is more complete and accurate than that of another Englishman, John Bright. Three days after the news of Lincoln's death had stirred and shocked him, Bright wrote in his journal that "In him I have observed a singular resolution honestly to do his duty; a great courage—shown in the fact that in his speeches and writings no word of passion or of panic or of ill-will has ever escaped him; a great gentleness of temper and nobleness of soul proved by the absence of irritation and menace under circumstances of the most desperate provocation; and a pity and mercifulness to his enemies which seemed drawn as from the very fount of Christian charity and love. His simplicity for a time did much to hide his greatness, but all good men everywhere will mourn for him, and history will place him high among the best and noblest of men." Honesty, courage, gentleness, nobility, charity, and simplicity—these are indeed, the qualities which made Lincoln what he was, and which explain in part, at least, his lasting

hold upon the imagination and affection of mankind. During his stormy life he was reviled as have been few men of women born—not excepting those who have preceded and followed him in his great but tempestuous office; but from the hour of his departure, history and the universal verdict of mankind have made John Bright's summary their own. And now amid these sacred surroundings we place his Bust as a gift from America, as the likeness of one whose career we claim, not without pride, as typical of those things which make our country what it is. You receive it as the image of a great man of the Anglo-Saxon race, whose stock is rooted in this very soil, and in whom you have, with us, an equal ground for pride. But this monument would be out of place, even here in the home of his ancestors, if this were less truly a land where opportunity stretches out her hand to raise the humblest to the seats of might and power; where high and low, rich and poor, weak and strong stand in equal right before an equal law; and where liberty counts and has counted her thousands and her tens of thousands ready to fight, and if need be to fall, in her defence. For those who come to look upon this figure will remember that their lot, no matter how lowly, can be no more humble than was his; and that no handicaps which fate has fastened upon them can be heavier than those which he overcame. They will recall the shackles which he struck from the bondsman's limbs and will be reminded that in his day, as in ours, liberty and democracy proved their power as they earned their right to rule in the affairs of men; and so reminded, they will be ready, as was he, to struggle and to die in the cause of human freedom and equality. It is the service of monuments, however, not

only to allure the memory but to inspire the will. We erect the statues of the great, not that we may admire but that we may imitate them. If we will but listen they speak to us with no faltering or uncertain tongue. Can we doubt what message it is that falls from these marble lips to-day? Cannot we hear on both sides of the Atlantic, above the babel of contending cries, the shouts of victor and of vanquished, above the clash of national ambitions and strivings, and the turmoil of domestic unrest, the familiar and deathless words of the Second Inaugural:—"With malice towards none, with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations." Service concluded with the blessing, pronounced by the Bishop of Norwich.

After the service the visitors and others were entertained at Lunch, in a marquee erected in the Market Place.

The health of the King was proposed by Canon A. C. W. Upcher. The President of the United States, coupled with the health of the Ambassador, was proposed by the Earl of Leicester.

Dr. T. L. Lack proposed the health of "The Visitors," for whom the High Sheriff, Mr. F. Barclay, replied. He said the people of Norfolk were proud that the bust should be placed in this beautiful old Church a very fit setting for it.

The Dean of Norwich having replied, Canon Upcher brought the proceedings to a close with a speech of thanks to the donors of the gift.

## The Incumbents and Patrons of the Rectory.

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HE earliest mention of the Church is its gift by Henry II., A.D. 1154-1189, to John de Bridport. The next mention is its gift, by King John, A.D. 1199-1215, to the son of John de Bridport.

From A.D. 1272 (Edward I.) to A.D. 1887, we have a list of thirty rectors, so that, with the two before mentioned, we have the names of thirty-two.

## RECTORS.

## PATRONS.

1154. John de Bridport ... The Crown [Henry II.].  
 1199. John, son of the above The Crown [King John].

*From Register of Institutions.*

1272.	Master Richard de Felmingham <sup>1</sup>	...	
1307.	John de Calton	...	Lady Hawyse le Marshal, Assignee of Sir Wm. Marchal, Knt.
1313.	Wm. Wimer, of Swanton	...	Sir Wm. le Marshal, Marshal of Ireland.

<sup>1</sup> "Master Richd. de Felmingham. In this year, 1272, the Glebe lying West of the Ch. (on part of wh. the Parsge. is built) was given to the Rectr, by John de Kirkebi, Bishop of Ely, to keep his anniversary; and in 1290 John, son of David de Rokeland, confirmed it, there being then a Messuage & grove on the premises. Sir W. de Mortimer, Sir Guy Butetort, Sir Alexander de Elingham, Sir Edmd. de Hemegrave, Sir Baldwin de Maners, Sir Andrew de Hengham, Jeffery, son of Walter de Hengham, &c., being witnesses."—*Blomefield*, vol. ii. p. 423.

	RECTORS.	PATRONS.
1316.	Remigius de Hether- sett ...	John le Marshal, Marshal of Ireland.
1359.	Master John de Ufford, son of Robt., Earl of Suffolk. ...	Sir Robert de Morley, Marshal of Ireland.
1375.	Master John de Dar- lington, who be- came Archdeacon of Norwich, and exchanged with	Sir Wm. de Morley, Marshal of Ireland.
1387.	Wm. de Swinflet ...	Thos. de Morley, Lord of Mor- ley, Marshal of Ireland.
1388.	Richard Gomfrey ...	Thos. de Morley, Lord Morley.
1397.	Wm. Segher ...	The same.
1411.	Sir Walter de Thet- ford ...	The same.
1441.	Sir Thos. Codlyng, Priest, held with Mediety of N. Tuddm. ...	Isabel, Lady Morley, relict of Thomas, Lord Morley.
1461.	Sir Thos. Hastyngs, Sub-Deacon ...	The same.
1469.	Mast. Simon Thorn- ham, LL.B. ... Sir Humphry de la Pole ...	The same.
1513.	Master John Adcock	Alice Howard, Wid. of Lord Morley.
1553.	Mr. Edw. Thwaytes	Sir Wm. Woodhouse, Knt., and Elizabeth his wife, relict of Sir Henry Parker.
1584.	Thos. Clarkson ...	Henry, Lord Morley.

	RECTORS.	PATRONS.
1605.	Robt. Peck (for 31 yrs.)	Thos. Moor, by grant of Frans. Lovell, Knt.
1638.	Luke Skippon ...	Sir Wm. Woodhouse, Knt. and Bart.
1646.	Robt. Peck (again for 10 yrs.)	
1656.	Edmd. Dey, without inst. ...	Sir Philip Woodhouse, Bart.
1663.	Edmd. Dey, instituted	
1667.	Robt. Seppens, A.M.	Sir Philip Woodhouse, Bart.
1683.	John Watson, A.M. (united to Wroxham with Salhous, afterwrd. to Scoulton) ...	Edmd. Woodhouse, Esq.
1727.	Mr. John Breeze, A.M., Fell. of Caius Coll., Camb. united, to Bixton Rect ....	Sir John Woodhouse, Bart.
1750.	Daniel Jodrell, M.A.	Jas. Whitshed (Whitehead?), Esq., and Francis his wife, for their turn.
1776.	William Green, M.A.	Sir Armine Wodehouse of Kim., Bart.
1777.	Philip Wodehouse, B.A. ...	Sir John Wodehouse.
1811.	Hon. W. Wodehouse, M.A.	The Hon. John, Lord Wodehouse.
1812.	Second time ...	The same.
1870.	Edwd. Gurdon, M.A.	The Right Hon. John, Earl of Kimberley.
1873.	Maynard Wodehouse Currie, M.A. ...	The same.
1887.	Arthur Chas. Wodehouse Upcher, M.A.	The same.

## The Rural Deans of the Deanery.

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**H**INGHAM was the head town of the Deanery, and at first contained forty-three parishes. The Deanery was taxed at 30s., and it was in the Bishop's Collation.

FROM ED. II., 1307, TO ED. IV., 1467.

A.D.

- 1307. Mr. Thos. de Byteringe, Clk.
- 1311. Thos., son of John de Byteringe, Priest.  
— Henry Owen, of Pulteney, Clk., resigned.
- 1337. Thomas Owen, of Pulteney, Clk.
- 1340. Nicholas Emyse, Clk.
- 1343. John de Welton.
- 1344. Henry, son of Willm. de Winterton, Clk., R.
- 1346. Mr. Anthony de Goldesburgh, change with Sudbury Deanery.
- 1346. John, son of Willm. de Winterton, Clk.
- 1361. Master Rob. de Tunstede, A.M., a Shaveling (friar).
- 1382. Peter de Leeghes, Clk., on the resignation of Rob. de Tunstede, S.T.P., who exchanged for Colneyse Deanery, in Suffolk.
- 1398. John Cutet, Clk., resigned.
- 1405. Sir Thos. Revell, Priest, who changed Bishop's Thorpe Recy. with Cutet for this Deanery.

1411. William Multon, Clk., who gave Revell the Rectory of Hese, in Canterbury Diocese, for this.
1418. John Roo, Clerk, on Multon's resignation.
1431. John Breton, Clerk, who resigned Dunwich Deanery.
1432. William Spencer, jun., Breton having resigned for Waxham Deanery.
1448. John Roose, Clerk.
1459. Thomas Marke, resigned.
1459. John Swyear, Clk., one of the Bishop's (Walter Lyhert ?) Servants.
1467. John Jolles, Clerk.

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## The Church, its builder and date.

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T frequently happened that some portions of a former building were left standing and utilised when a new Church was built, or that moulded fragments built into the surface of the new walls reveal the date of the former building; but of the Church in which the first Rector on this list, John de Bridport, officiated, seven centuries ago, and his successors during 150 years, not a vestige is now apparent; and had it not been that Mr. Currie, when altering the altar steps, laid bare some masonry, there would have been no evidence even that the former Church stood where the present one now does. This point, however, is decided by the discovery of what appears to be old masonry, the

apsidal form of which leads to the belief that the former Church was of "Norman" date. It is probable that the Rector of 1316, Remigius de Hetherset, could not convert the Church he found standing into such a Church as he was ambitious of erecting, and he therefore adopted an entirely new design in the then prevailing style, the "Decorated," giving to posterity the finest "Decorated" Church probably to be met with in East Anglia, which has experienced no structural alteration, and remains the noble pile he left it five-and-a-half centuries ago.

### A Description of its several parts.

We will take them in order, and first, the *Roofs*.

Remarkable as were all the finest of our East Anglian churches for their roofs, there can be no doubt but that the roofs of Hingham Church were elaborately ornamented. It is probable that they were destroyed by the fire which has left traces of its action in the stonework of the interior, and which, though no date is given to mark the year of its occurrence, we are told destroyed the town, rendering it necessary to re-build it."<sup>1</sup>

The pitch of the roofs of Chancel and Nave were no doubt the same, and the weather moulding on the tower east wall gives the angle of them. The present roof of the Chancel is not of the same angle as the weather moulding on the Tower, but less acute; and this lowering of the gable has

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<sup>1</sup> The *Atlas*, fo. 308, tells us that "This town had the bad fate to be burned down, but is since re-built in a finer form, and the inhabitants, suitable to the place, are taken notice of as a gentle sort of people, so fashionable in their dress that the town is called by the neighbours ' Little London.' "—*Blomefield*, vol. ii. p. 443.

destroyed the proportion of the east end, there not being sufficient space left between the head of the window and the gable coping. It was erected, as will be seen later on, about fifty years ago.

The roof which was removed from the Nave, at the restoration of 1870, was of Tudor character, extremely low in pitch even to flatness, and though interesting of its kind, quite out of character with the fourteenth century church. It was therefore very undesirable that it should be retained or copied, and accordingly, the new roof was designed of the original pitch, to fit the weather-moulding upon the tower east wall.

The mouldings worked upon the principal timbers—the cornice, principals, purlins, &c.—are good, but probably far less elaborate in character than were those of the original roof. The tracery in the spandrels of the first roof also were probably richer in design than the present ones, as were also the crestings of the cornice, and hammer beams. Probably there were richly carved bosses at the intersection of the principals and purlins, and the whole was illuminated with vermilion, blue, green, white, black, and with gold leaf, whilst the rafters and the spaces between them were probably, as was customary, stencilled with sacred monograms in red or black upon colour. The cornices may very probably have been enriched with painted scrolls, bearing the Apostles' Creed or the *Te Deum Laudamus*, as in the beautiful Church of Sall by Reepham.

The roofs of the Aisles were probably similar to the present ones, only enriched with ornament and with colour,

The easternmost bay of the roofs of both Nave and Aisles, as was always the case, were more enriched with ornament and colour than the rest of the bays.

*The Windows.*

The great East Window of the Chancel, though its *arch mouldings and jambs* are the original ones, untampered with, had the present tracery introduced to fit the stained glass about one hundred years ago. The original tracery was no doubt curvilinear, like that of the side chancel windows.

The first and second windows on either side of the Aisles are insertions, in the place of small fourteenth century ones, corresponding to the rest in the aisles. They were probably inserted when the chapels were fitted up—that on the north side dedicated to the Holy Trinity, and that on the south to the Blessed Virgin—in the fifteenth century.

Probably all the windows were glazed with stained glass: certainly the four three-light ones in the Aisles, just mentioned, were so, for they were substituted for the fourteenth century *two-light* ones, for the purpose of displaying more colour in these Chantry Chapels. When Blomefield visited the Church in 1727 he found stained glass in the Trinity Chapel in the North Aisle, which is said to have been the gift of the “Maidens” of Hingham.

The original Font was probably raised upon three steps, the lowest one covering a considerably larger surface of the floor than does the present one; and it is not unlikely that there was incised on the riser of this step the anagram, “Wash your sins away and not your face only” (which reads either from left to right, or right to left).

*Altars and their Chaplains.*

Beside the altars in the chapels just described, there were five others: the altars of St. Nicholas, the Nativity of the Blessed Virgin, the Assumption of the Blessed Virgin, the St. Mary's Chapel by the Rood, the St. Mary of Pity; and at these altars stipendiary chaplains served, constituting a choir.<sup>1</sup>

The *Images* about the Church were twenty-eight in number, that of St. Andrew (the patron saint), of St. Peter, St. Michael, St. Mary, St. Corpus Christi, St. Margaret, St. Christian, St. Edith or Sythe, St. Mary of Pity, St. Thomas, the Nativity of the Blessed Virgin, the Assumption of the Blessed Virgin, St. Wulstan, St. Apollonia, St. Christopher, St. Erasmus, St. Julian, St. Anthony, St. John Baptist, St. Nicholas, the Holy Trinity, St. Edmund, St. Lawrence, St. Catherine, St. John the Evangelist, St. Valentine, St. Ethelred, the Holy Rood; each with its light, and these lights, either lamps, wax tapers, or candles, were kept constantly burning before the images during the time of Divine Service.

*The Guilds.*

There were seven Guilds held in the Church: the Guilds of St. James, Corpus Christi, St. Andrew, Holy Cross, All Saints, St. John Baptist, St. Mary, and it would appear also of St. Peter (see under Benefactions, p. 19), the gift of Richard Heyhow towards it in 1509.

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<sup>1</sup> "Robt. Morley, Esq., of this town was buried in the Church, and gave seven surplices to the choir of Hingham." [Register Castone, fo. 223.]—*Blomefield*, vol. ii. p. 423.

*The Bells.*

There are eight and a Clock Bell. The tenor is F. The inscriptions upon the Bells are as under:—

1st and 2nd Bell, “Thos. Newman of Norwich made me 1742.”

3rd Bell, “Benjamin Curby and Taylor Cooper, Church Wardens.”

4th Bell, “S. Gilman and B. Lee, Church Wardens. Arnold and Osborn, St. Neotts, Huntingdonshire. Fecit 1775.”

5th Bell, “+ **I**ac **h**ac **h**in **h**onclau**e**. **G**abriel **M**unc **P**ange **S**uaue.”

6th Bell, “**A**nno **D**omi**n**i 1619.”

7th Bell, “T. Osborn, Downham. Fecit 1785.”

8th Bell, “**O**mnis = **S**onus = **L**audet = **D**ominum. **A**nno **D**omi**n**i, 1619.”

Clock Bell, + “**F**ac **M**argaret. **R**obis **N**ec **U**n**e**ra **L**eta.”

On the crowns of No. 5 and the clock bell are three shields: Brasyer, ermine, three bells.

On the crowns of No. 6 and No. 8 are three shields: Norwich City, Brasyer, and  $\frac{AB}{w}$ .

The sixth bell, *i.e.*, the tenor, was re-cast at Bury St. Edmund's in 1701, and weighed 24 cwt. It was split in 1702, and re-cast in 1707, and then weighed 22 cwt. The present tenor is reputed to weigh 18 cwt.

A tablet on the north wall of the ringing loft is inscribed:—“This peal of eight was completed, by a generous contribution, MDCCXLIII. Taylor Cooper, Benjamin Curby, Church Wardens.”—John L' Estrange's *Church Bells of Norfolk*, 1874.

## Repairs effected in the present century.

In the early part of the present century efforts were made to improve the appearance of the lime-washed and high-pewed interior.

In the year 1813, shortly after the Hon. and Rev. William Wodehouse became rector, the first Lord Wodehouse, his father, presented to the Church the very interesting *stained glass* which now fills the east window of the chancel. The glass was taken probably from some Continental building, such treasures being not unfrequently offered for sale at that period. The tracery was made new with a view to its containing the stained glass, and the sill was raised several feet that the glass might fill the window.

*Rev. E. Gurdon*, who during his incumbency at Barnham Broom had carried out a thorough restoration of the church of that parish, and undertook the task of restoring the Church, contributing very largely to its cost himself, and obtaining very liberal assistance from the Gurdons, the Wodehouse, and the Frere families, and the parishioners, with the result that about £4,000 was forthcoming for the carrying out of the work.

This restoration was effected A.D. 1871 and 1872. The stone used was from Ketton Quarry, Rutland.

It was to give expression to their grateful appreciation of Mr. Gurdon's labour in carrying out this great work of restoration that the parishioners set on foot the renovation of the *South Porch*, which had not been included with that of the rest of the Church, and much needed attention. All readily contributed to the fund collected for the purpose. The work was carried out under Mr. Collings' direction, and when completed, a marble tablet was placed on its east wall, to keep in memory Mr. Gurdon's benefaction.

It only remains to give a brief account of the additions made during the incumbency of *the Rev. Maynard*

*Wodehouse Currie*, the late Rector. To him is due all praise for his ungrudging expenditure upon the Church which he dearly loved.

First, in aid of the *new Organ Fund*, in 1877. Then, on the new *Choir Stalls*, &c., in 1878. Then on the beautiful *Mosaic Floor of the Sanctuary*, on the *Altar* and its costly *frontals*, and on the *Reredos Hangings* in 1880. And, last, upon the *new Vestry*, built upon the old foundation, on which no expense was spared. It was built after a design of Arthur Blomefield, Esq., as were also the *Mosaic Floor* and the *Choir Stalls*.

The beautiful *Brass Lectern* was the gift of Lady Mary Currie, his wife, and it took the place of the former oak one at Easter, A.D. 1878. It is said to be a copy of an ancient lectern taken out of the river at Ely; and it was executed by Messrs. Potter and Sons, of Molton Street, London.

Mr. Currie had secured to the Churchyard that which it so much wanted, an *Approach from the west*, by a broad gravel path, bordered on either side by grass and evergreens, laying open the Tower from the best possible point of view.

The parishioners decided upon erecting a very handsome *carved oak Pulpit* to his memory. Sir Arthur Blomefield, its designer, gave his services gratuitously, and it bears testimony to the high esteem in which the rector, who, during his fourteen years' incumbency, had proved himself so great a benefactor to the parish and so munificent to its Church.

*Memorial Windows* to Mr. Currie have also been placed in the Chancel by his widow, Lady Mary, and Mrs. Deacon, his sister.

## A Description of the Ancient Glass in the East Window of Hingham Church, by John Hardman Powell, Esq.

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THE glass appears to be German, of about A.D. 1500, and has been adapted to its present position with evident care, though not much artistic skill. The flamboyant stonework seems to have been made to receive the pictures, and then the whole inserted into the east wall, as high up as possible, filling the lower part of the ancient Decorated window with wall down to its sill.

The *care* is shown in inserting an ugly horizontal bar of stone for constructional purpose, and in leaving the glass of the seven main lights intact. The old cusped form of their respective heads are still to be seen, and not an inch of ancient glass has been lost.

It is a little singular that the seven lights, each of 2 ft. in width, exactly fit the ancient jambs of the Decorated stonework ; the mullions now being the same width apart as the old ones were.

The centre light is divided into two parts, the lower containing a figure of St. Anne, holding the Madonna, with the Holy Child in her arms, under a canopy. The upper, St. Matthias, with his elongated gold  $\top$  square (so often seen on Norfolk screens), and a book, in pouch, in the other hand, also canopied.

The six side lights have four great mysteries of the faith : on dexter side, the Crucifixion and Deposition ; on

sinister, the Resurrection and Ascension. These, from the two inscriptions left, seem to show that the artist's intention was to illustrate a hymn in their honour.

Dexter top group: The Crucifixion. The head of our Blessed Lord is very grand. On either side are the two thieves: the good one on the right, an angel receiving his soul; a demon carries off the soul of the other. St. Mary Magdalen embraces the cross in the centre light below; and, on the dexter side, the Blessed Virgin, who is swooning with grief, is supported by St. John and one of the other Mary's. On the sinister side is a burly, prominent figure, on one side of whom is a youth, holding a spear, which traverses the mullion into the centre light; and, on the other side, Longinus. If the front figure is intended for Pontius Pilate, the theme of this subject would be, "Suffered under Pontius Pilate." It may be Caiaphas (who is seen taking part in the crucifixion in the Fairford window).

The lower dexter group is "The Pieta," or "Deposition." Our Blessed Lord lies prostrate, after being taken down from the cross. St. John supports the head, and Nicodemus stands behind, with Joseph of Arimathea holding the crown of thorns. The "three Marys" attend; and, above them, the two angelic witnesses are going to prepare the sepulchre.

Sinister groups: The lower one is the Resurrection of our Blessed Lord, with his "banner of triumph." Our Blessed Lord steps out of the tomb; soldiers are around it. Above are four small groups, chiefly in white: On the dexter side He "comforts the holy souls" in Limbo; and, above, is his appearance to the holy women. The word

“Salvete” is written in black-letter near the head. On the sinister side, below, He appears to St. Peter (Cephas); and, in the upper one, St. Thomas touches our Blessed Lord’s side, the others standing behind. Above all, two angels hold the words, “Resurrexit sicut dixit, Aleluia,” from an old mediæval hymn.

The upper subject, the Ascension: Our Blessed Lord is ascended into heaven, “with His saints,” who are clothed in white, and on clouds, of whom may be distinguished Eve with the apple, Adam (reading from dexter side), up to Moses with the tables of the law at top; and, on the other side, David with his harp, Melchizedek, with the chalice and bread. From the throne, on a scroll, is the text from Acts i. 2, “Viri Galilæi, quid admiramini aspicientes in cœlum.” Below, around the mount, kneel the Blessed Virgin and twelve apostles, eleven having nimbi, and St. Matthias without the nimbus he has in the centre light, he not being yet elected in place of Judas.

Tracery: The tracery contains a centre figure, holding a staff and open book. On the sinister side kneels a knight in armour, St. George, with lions on his breast, and with hands, in prayer, on an open book. On the dexter side is a grotesque reverse copy of him in modern glass (except hands and book, probably); and, on either side, beyond, are two kneeling angels, holding the mantling of helmets, which, with their shields, probably occupied the spaces between.

This glass is not of the very highest artistic merit, but is most interesting and valuable, full of thought and expression, and admirable as showing the true principle of glass painting.

## Extracts from Hingham Account Book.

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**H**IN the old account book for the years 1674-1750 are entries, year by year, of the prices per coomb of wheat, rye, barley, and peas, from 1661 to 1751; and also memoranda of remarkable storms of snow, rain, hail, lightning, and thunder; also of severe drought. Under 1674 mention is made of the burning of the town of Watton—25th April, 1674—the loss being computed to have been £9,823, when £14. 4s. 3d. was collected towards the loss in the town of Hingham.

“On Oct. 28, 1678.—Accordg to His Majesties Letters Patents for re-building of ye Cathedral of St. Pauls in the City of London the some of two pounds one shilling and elevenpence was collected by the Church Wardens, which was paid to Mr. Seppens ye present Rector, according to the directions of ye said Letters Patents, £2. 1s. 11d.”

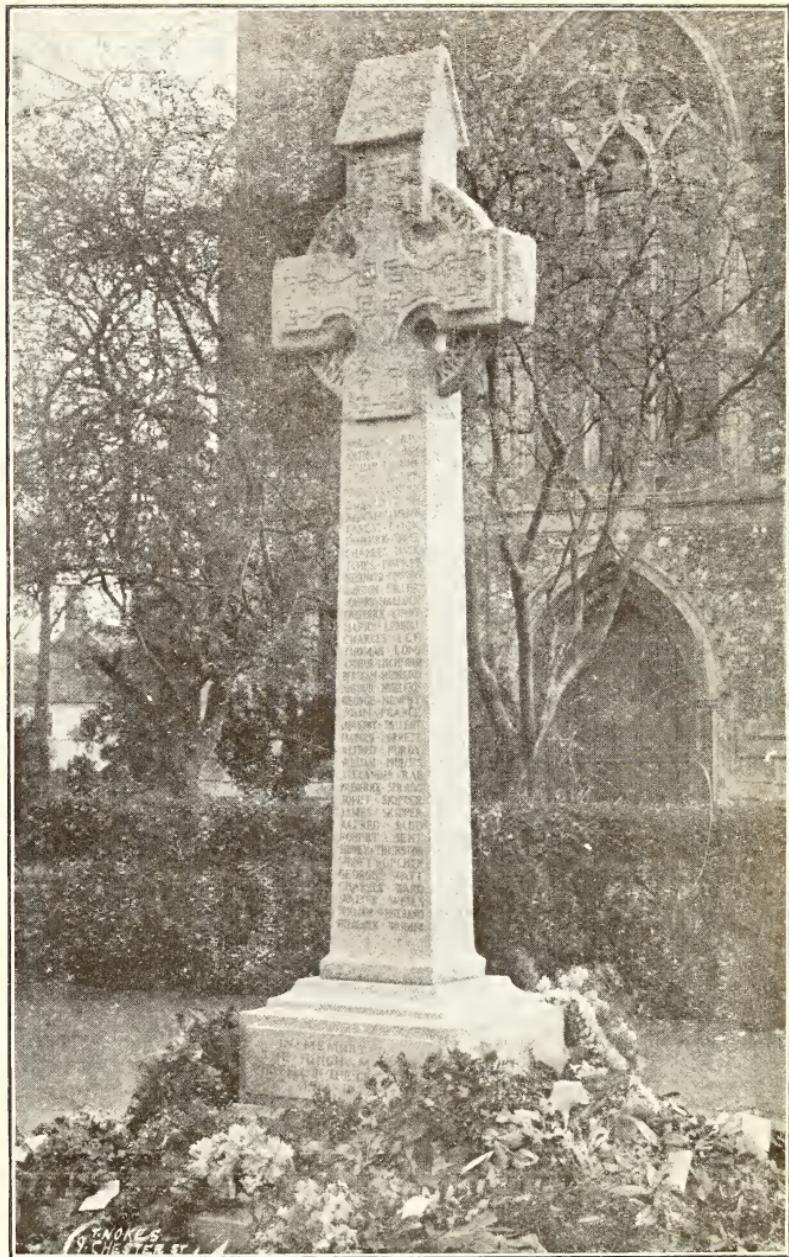
Mention is made, in 1679, of the burning of the town of East Dereham, when there was collected towards the loss £9. 12s.; and, afterwards, more by other inhabitants in the town, £10 3s. 3d.

In 1682, “about Sep<sup>r</sup> it pleased God to visit the Town with ye Smale pox of which and of other diseases there died in the space of fower months about ... persons.”

“In 1683, upon ye 27 of September, it was so great a frost as ye Ice would beare a goose,” &c.

“In 1688, upon the 29<sup>th</sup> of August, about ye howers of twelve and one of ye Clocke in ye Afternoon, there happened a Sad and lamentable fire on ye north west of ye towne, wh<sup>ch</sup> in ye space of 5 or 6 howers consumed the greatest part of ye north side of ye towne, ye loss in houses and goods being computed to amount to about £4,000.”





HINGHAM WAR MEMORIAL.

## What Hingham did during the War.

1. Hingham sent nearly 200 men—one in seven of the population. There was no land or sea in the great war in which they did not serve.
2. Thirty-eight of them made the supreme sacrifice.
3. Over thirty of the elder men left at home formed a company of volunteers under Dr. Lack.
4. The boys kept a patrol of sea scouts, at Morston-on-Sea, going for 2 years.
5. A Red Cross Hospital at Bear's Farm, through which 200 passed, was carried on for 18 months.
6. A War Work Depôt was held at the Rectory for 18 months at which 9,000 articles were made, and £215 collected to buy the material.
7. The children subscribed sufficient money to take out 1930 war certificates.
8. Two refugee Belgium families were housed and provided for during a period of 12 months.

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### List of Names.

F. Atmore	P. Andrews	H. Beales
F. Adcock	S. Ashby	*P. Batley
G. Adcock		J. Batley
S. Abbs	W. Baldwin	J. Barnard
*W. Abel	*A. Baugh	S. Barcham

\* means lost his life.

R. Barcham	B. Cook	R. Feltham
F. Barber	*E. Cook	W. Feltham
W. Barber	R. Cook	R. Feltham
R. Beales	W. Cook	G. Freebury
E. Beales	V. Cook	D. Fysh
H. Beales	E. Chittock	
J. Beales	J. Chittock	T. George
M. Blackwell	H. Chilvers	W. George
C. Bowers	C. Cullyer	A. George
J. Bunn	A. Chilleystone	A. Goffe
R. Bunn		G. Goffe
*F. Bunn	A. Dobbs	*R. Gowen
S. Burt	*C. Dack	
C. Burt	C. Dack	L. Hatfield
H. Burt	G. Denny	T. Howlett
E. Brown	C. Dignan	J. Howlett
J. Brown	W. Dodman	W. Howlett
W. Brown		W. H. Howlett
*W. Brummell	W. Elliott	J. Howes
F. Brunton	G. Elliott	H. Howes
C. Brunton	G. Elliott	B. Hammond
C. Buckingham	A. Eagling	*G. Hilling
*D. Bush	T. Eagling	R. Hilling
L. Bush	H. Eagling	A. Hilling
C. Cooper	C. Eke	P. Hilling
D. Cooper	H. Eke	A. Harrod
*F. Cooper	*J. Fawkes	*H. Hallock
G. Cooper	H. Fawkes	E. Hallock
W. Cooper	C. Fawkes	A. Kenny
J. Cordy	C. Filby	*F. Kenny
F. Cordy	K. Frankland	T. Kenny

*H. Lebbell	A. Pearse	C. Sturgess
T. Leeder	*J. Pearse	F. Sturgess
W. Leeder	G. Pearse	F. Sayer
J. Lee	W. Pegnall	E. Spencer
*C. Lee	C. Pepworth	
L. Lister	*H. Pallent	M. Tron
R. Lister	C. Pett	W. Tuttle
T. Lister	*A. Purdy	B. Tuttle
A. Lake	J. Robinson	T. Turner
W. Lilley	G. Robinson	J. Thurston
*A. Litchfield	W. Robinson	*S. Thurston
*T. Long	G. Rix	B. Tufts
W. Leeds	J. Rix	C. Upcher
H. Middleton	*A. Rae	*S. W. Upcher
*B. Middleton	D. Rae	
F. Middleton	H. Rudd	*G. Watt
A. W. Middleton	— Rudd	P. Watts
J. Muffett		*C. Ward
W. Mills	J. Saunders	J. Ward
B. Moin	J. Shackloth	W. Ward
R. Mower	S. Shackloth	J. Webb
A. Mirrlees	*J. Skipper	A. Warman
A. Mortlock	*J. Skipper	R. Williamson
D. Maddison	*F. Spragge	M. T. Williamson
*G. Newby	C. Seaman	*W. Wells
S. Orton	G. Seaman	W. Wright
E. Powell	L. Seaman	G. Wright
S. Porrett	*R. Sent	T. Watling
*H. Porrett	L. Sadd	*W. Whitehand, jun.
*A. Porrett	E. Sadd	W. Whitehand, sen.
*— W. Phillips	G. Sadd	
W. Payne	*A. J. Sadd	*W. Warmer
	A. Semmence	







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